CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

AMERICAN EDUCATION SOCIETY. The Board of Directors of this institution have adopted a new plan for the promotion and security of its interests. Permanent funds are to be raised for the establishment of scholarships. The sum necessary to found a single scholarship is $1,000. All monies voted to beneficiaries are *loaned* only—but no interest is demanded, and the sole security required is a *note* from the beneficiary. A permanent agent is to be employed by the parent institution, who is to be exclusively devoted to its interests, and travel from college to college, become acquainted with the beneficiaries, and bring to the Directors of the Society all needed information. In Boston there have been *twenty-five* scholarships established. In Hartford *seven*.

The New Hampshire Baptist Missionary Society held its eighth anniversary on June 28th, in New London.

The Baptist Convention of the State of New Hampshire, lately incorporated by the General Court, held its first meeting under charter on the same day.

METHODIST SOCIETY. It appears that for several years, some members of the Methodist connexion in this country, have been disaffected with the Ecclesiastical government of that church, in regard "to *Bishops*, and to the mode of appointing preachers to stations, without the consent of, or contrary to the will of the people." At a late meeting of the seceders, in New York, a manifesto was issued, stating the reasons which induced them to dissolve the bands which connected them with the Methodist church, and containing a constitution for their own body which is to be called "The Methodist Society." One of their allegations is in the words following:

The Government of the Methodist Episcopal Church, not being in accordance with the civil institutions of our free and happy country, should its influence become universal, would (in the opinion of this Convention) endanger our Republican form of Government.

The third article of their constitution declares,

There shall be but two orders of Ministers in the Methodist Society, namely, Elders and Deacons.

In another article, they protest "against the principle and practice of *involuntary* slavery." The twenty-five articles of Religion as in the Methodist Book of Discipline, published by the Methodist Episcopal Church in the year 1805, constitute the summary of their "Christian Faith and practice."—*Conn. Observer.*

FOREIGN.

The Rev. John Armstrong, now settled at Buenos Ayres, is Minister to the English who reside there. In a Letter of December the 15th, addressed to the Senior Secretary of the Church Missionary Society, he gives the following:—

STATE OF SOUTH AMERICA, WITH RESPECT TO THE ENGLISH AND PROTESTANTS.

Great Britain now possesses important factories in all the countries of South America; in Brazil, Buenos Ayres, Chili, Peru, Colombia, Guatimala, and Mexico; and in all these nations or republics, has his Britannic Majesty representatives. In Mexico there is not, I believe, any English clergyman; and, except in private families, divine service, after the Protestant order, has there no existence. In Guatimala, the English settlers at Honduras have a Church regularly endowed and served; which, as you know, I opened and occupied for many years. In Colombia, Peru, and Chili, there exist no Protestant churches; though, in Chili, a clergyman, lately in the service of your Society, has settled himself and family; and where, I understand, he keeps a school, and regularly performs divine service on Sundays at the residence of the British Consul General. In this province of Buenos Ayres, one of the United Provinces of La Plata, the English muster largely, and are supposed to amount to about 5000—a number which will, no doubt, in the course of a few years, be very greatly increased; under a mild and tolerant government, they enjoy full liberty publicly to exercise their religion;—and have lately hired, at a considerable expense, a neat building, formerly a Catholic Chapel, in which divine service is regularly performed.

From this establishment, I confidently expect the greatest good to result; not only to the English, but also to our Catholic brethren; indeed, already the benefits begin to appear with regard to the Catholics, in removing their ignorance of Protestantism, and in shaking those deep-rooted prejudices, which they have been accustomed to entertain of us as heretics. Many of the natives have attended the English Church, and have expressed themselves much pleased with the simplicity of our service; a Prayer, which has been introduced, under the sanction of His Majesty's Charge d'Affaires, for the country and government, has given very general satisfaction, and has been noticed in the public prints in terms of pleasing approbation. But nothing seems to make a deeper impression than our Liturgy; a few copies of which I brought out with me in Spanish, and which I have put into circulation; they have been sought for with great avidity; and I think it highly probable that an extensive circulation of them will be one of the means of working a reformation in the Catholic Churches of South America.

In Brazil, the English established a Church some years ago, at Rio de Janeiro, the Capital of that empire, and where the services of our holy religion continue to be performed.—The population of that empire is estimated at between three and four millions.

MARSEILLES. A large and handsome new Protestant Church, was consecrated at Marseilles, on the 15th of October last.

COLOGNE. Twenty-five Jewish families at Cologne, have determined to adopt the German language in their synagogue service.—They observe the first, instead of the seventh day of the week as their sabbath.

PARIS. An association has been formed at Paris for supporting Roman Catholic Missions in Asia and *America*. Auxiliaries are formed in various parts of the kingdom. Subscriptions last year amounted to 80,000 francs.—The first report was published at Lyons, in September last.

SUPPRESSION OF THE SCRIPTURES IN RUSSIA. By the following Imperial Ukase, it will be seen that the present Emperor of Russia is not less hostile to the Bible cause than was his brother Alexander. It is dated St Petersburgh, April 12th, and addressed to the Metropolitan of that city.

"Having taken into consideration the representations of your eminence, and of the Metropolitan Eugenius, respecting the difficulties which present themselves to the progress of the cause of the Russian Bible Society, and considering your opinions well founded, I order you as President of said Society to suspend its activity in all its operations, without exception, until my further permission. You are hereby empowered to extend this my order to all the Committees, branches, and associations, connected with the Society throughout Russia, and at the same time to obtain a particular account of all property, moveable and immoveable, in houses, lands, books, materials, and money, belonging to the Society, wherever these are to be found, and to furnish me with the most accurate and circumstantial information possible thereof. The sale of the Holy Scriptures already printed in Sclavonian and Russian, as also in the other languages in use among the inhabitants of the Russian empire, I permit to be continued at the fixed prices.

[*Signed*] NICHOLAS."

His eminence immediately ordered a stop to be put to the printing of the versions at the present under the press, &c. and to make up the accounts as soon as possible.

REVIEW.

The Death of Christ. By S. E. DWIGHT.

(Continued.)

Mr Dwight announces as the result of all his investigations, that the great end for which Jesus died was "to lay an adequate foundation for the forgiveness and salvation of a world." What does he mean by the terms "*to lay an adequate foundation?*" Was there *no* foundation *till* Christ died? Or was there only an *inadequate* one? We have always thought the *mercy of God*, the placability of the *divine nature*, the disposition of the *lawgiver himself* inclining him to pardon, were the true *foundation* of forgiveness, and an amply sufficient one. Begin where you may, you must still terminate here. None but the maker of a law can dispense with its sanctions, and if this be necessary to forgiveness, he alone can forgive.—If he be reluctant to pardon, no power can compel him to; if he be disposed to show mercy, he needs no persuasion from abroad to induce him so to do. The will and character of the Supreme Being are the *origin* of every hope we cherish in regard to our deliverance from the punishment of sin. "Other foundation can no man lay." But for these, Jesus had never been our Saviour. The *mercy of God caused* the mission of Christ, and if that be the foundation of human forgiveness, then the foundation was not *laid* by the death of Christ, but existed "from everlasting." No one can deny that the placability of the divine nature *must* have *preceded* every thing else in the scheme of redemption. And if so, it was the foundation on which every thing else rests for support, and without which the whole falls to the ground. We cannot understand therefore how Jesus' death *laid* the *foundation* for human forgiveness. But, it will be said, God had respect to the sufferings of Christ from the beginning, and "*by anticipation*" of these, had justified and admitted to heaven "a countless multitude of penitent transgressors." If to forgive the penitent be *in itself wrong*, however, we by this supposition make the divine being do a wrong action *first*, and afterwards attempt to vindicate it by an *expedient*. Or he determines to forgive, and at the same time determines upon an expedient by which this act shall become *finally* proper, though *until* that expedient is actually provided and carried into effect, the quality of the act itself remains *evil*. The sins which it *was wrong* to pardon, *were* yet pardoned in *anticipation* of the event, which alone could *justify* their forgiveness.—Well might our author say of the sufferings of Jesus, "*if he failed* to sustain, as was expected, his agonizing trial, "not only were the hopes of men and angels blasted, but the *glory of God* was tarnished forever." page 125. We do not ourselves believe that the glory of God ever *was* or ever *could* be committed to the result of a trial which *might fail*. All which God has done was *itself right*, and must have been so *while doing; intrinsically* right, not right by *anticipation* of something else that was to *make* it right *after* it was done. It is not necessary indeed that the *reasons* of the divine conduct should be so manifest to the creatures of his hand, in every instance, that *they* should at once *perceive* that it is right. But it must *be* right, even if no *perceived* to be so by them. God cannot do what in itself is wrong.

It seems to be impressed upon our author's mind, that there were some *difficulties* in the way of human forgiveness, which the death of Christ removed. Let us, for argument sake, grant the fact, and inquire for these difficulties. They must have had respect to the divine lawgiver himself or to his subjects. If to the former what were they? God being our Sovreign had the *power* and the *right* to pardon the penitent transgressors of his own laws. That right and power are inherent in his supremacy, he could not *be* a sovereign and not have them. But being infinitely good and merciful, God had also the *disposition* to forgive. "To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him. He retaineth not his anger forever, because he *delighteth* in mercy. He willeth not that any should perish but that all should come to repentance." That God has no *vindictive passions* to be appeased by such as seek his forgiveness, all must admit, who believe him to be perfectly benevolent and uninterruptedly happy. For, if but *once*, the feeling of *revenge* posseses the mind, we know its tranquillity has been broken, its happiness marred. And a being who has felt revenge, even in a *single* instance, is surely less good than if he had *never* felt it. From our conceptions of Deity we are *compelled* to exclude "anger, wrath, malice," and all kindred affections, because they are seen to be sources of wretchedness and sin among his creatures, and are totally incompatible with the perfection of the Supreme Being. The sacred writers do indeed use the terms "anger of God," "wrath of God," &c. but *not* to denote affections actually existing in the divine mind, as part of its attributes. The design is to convey to men suitable impressions of the *strength* of the divine regard for virtue, and the fixedness of God's determination to punish vice. As those acts which are prompted in ourselves by anger most powerfully manifest our attachment to some violated right, and prove the strength of some outraged principle or feeling, the indications of divine displeasure against sin are represented as expressions of anger. But this ought not to be considered as warranting us in ascribing to God, that baleful passion itself.

Not only is it undeniable that there are no vindictive passions to be appeased before God can pardon, it is equally true that he has no claims of injured *self interest* to be satisfied. The infinite spirit is too far exalted above us, for any thing we do to reach him. We should be as presumptuous in imagining that our sins were *hurtful*, as that our virtues were *profitable* to our Maker. He has no interests at stake. From *his* glory nothing *can* be taken. The revolt of every creature could but injure themselves. Obvious as this principle is, it has not been regarded as it ought. While some advocates for the doctrine of *expiation* have made God a revengeful being, exacting atonement to gratify his passion, others have made him appear a sordid being, demanding a reparation to satisfy the claims of injured selfishness. Both are as unworthy of the human mind, as they are dishonorable to its author.

There is still one more supposition, which may discover to us some obstacle in the way of pardon, arising out of the divine character. Do not the claims of justice, and the plea of mercy in their *very nature*, clash? Must not these opposing principles be *set at one* before God can forgive? Such seems to be our author's opinion. For he speaks of "offended justice," and of God's being "under *obligations* to inflict the penalty of his violated law." But we would ask, whether *forgiveness* be necessarily, and always in *itself wrong?* If so, *we* ought never to forgive, though commanded to by Jesus. If otherwise, and it *is* sometimes *right* to forgive, then justice and mercy *may* coincide. For what is justice but a regard to what is right? When it is *right* to pardon, it cannot also be *unjust*. Human justice and human mercy *may* coincide. Divine justice and divine mercy *must* coincide. Man, ignorant and fallible, may blindly compassionate where he ought to punish, or as blindly punish where he should forgive. But God, all-wise, unerring, discerning the whole of every character, *cannot mistake* in his awards to good or ill desert, and therefore never pardons or punishes wrongfully. How then is it possible for his feelings and his obligations (so to speak) to be at variance? How can he desire to favor where his sense of right must still condemn? How can his mercy and justice disagree? Is even the harmony of the divine mind broken by *contending* principles, inciting to different acts at the same moment? The fact that our Creator *desired* the restoration of guilty men is indisputable, the gospel rests upon it. "God commendeth *his love* toward us, in that while we were yet sinners Christ died for us." Shall we say then that this desire was opposed by a contrary affection; that God desired and did *not* desire the same thing at the same time? Yet this we must say if we suppose any variance between the claims of justice and the disposition to forgive. For God must have respected the claims of justice too much, not to desire to fulfil them; and yet the Bible declares that *his love* was the moving cause of our salvation, and so was at variance with his justice, if justice prompted God to punish and not to pardon. Unless we believe that *discordant* principles are compatible with perfect harmony, we must give up the notion of Christ's having reconciled God to man, by reconciling divine attributes to one another. The obstacles to human forgiveness did not exist in the *mind* of God, wherever else they were found.

Mr Dwight will quote for us here from the 118th page of his book. "The authority of God's law, and the safety of his empire demand an adequate expression of the divine displeasure against the sins of mankind; and nothing which men can do or suffer, no humiliation, no repentance, nor any sufferings less than those threatened by the law, can be a substitute for their punishment." Here then the grand secret is revealed, and a most appalling one it is. Let us unravel this tangled thread. The human race are the "work of God's hands! From him they derive a nature bearing his own likeness in its noblest parts, richly gifted, and susceptible of highest happiness and deepest wo. To God they owe, as intelligent beings, a reasonable service.—He requires it of them. Placed by him in a world which his spirit has garnished with all that can inspire them with love and gratitude. he expects them to love and to be grateful. But they are yet in the infancy of their being, and in common with all created things are frail. They know nothing at first, but have all to learn. The immature mind must needs err, and they often commit childish mistakes. For wise ends they possess a set of feelings and passions, appetites and desires, which expose them to yet greater errors than ignorance and weakness of intellect occasion. In spite of the remonstrances of a wise monitor given them by God for the express purpose of a safeguard, they run into these fatal snares, and become guilty and wretched. The world in which they dwell has many seductions; on every side these meet the unwary, and overpower them. Sin begets more sin. Guilt leads on to more guilt. At length the race becomes generally corrupt, and have fallen from their glorious birthright into a condition as debased as their character is depraved. But all this while, where has been their Creator?—Has he been an unconcerned spectator of this sad fall? No. He has marked through all its stages, the growth of sin, and has beheld it with displeasure. The train of woes which has been associated with guilt through all its progress, proceeded from him. He will visit every transgression with its just punishment. But these unhappy beings are his creatures still; guilty as they are, they are yet capable of being reclaimed. Nay, he has called himself their Father and them his children; he feels for them as a parent might. He loved them in their innocence, he cannot hate them even in their guilt. He is kind to these evil and unfaithful ones. He takes not away the blessings they have forfeited, but lets them live still upon his bounty, "waiting to be gracious."—By wise and faithful discipline he seeks to win back his wandering charge to duty, virtue, and happiness. From time to time, many of these wretched creatures, finding themselves baffled in the mad purpose of rebellion, turn relenting from their evil ways. With a broken heart they come up before the God they have offended, and in low prostration own their guilt, with sincere contrition they bewail their manifold offences, and with holy abhorrence renounce their most cherished sins. At the footstool of their judge they reverently confess their obligations to obey his righteous laws. Suppliants beneath his feet, they earnestly implore his forgiveness. All the reparation, *possible*, they make, and in patient humility they await the answer of peace. God frowns upon them, and bids them, from his presence with this angry behest, "Go find one on whom I can inflict a punishment equal to that everlasting wo which you merit, and you shall be spared; else there remains for you no hope. I will punish you without relenting to the uttermost and forever." And wherefore this inexorable doom? Why does the Father of our spirits thus cast from him his helpless offspring?—What has changed his nature? Or if unchanged he still *is* "pitiful and of tender mercy," "slow to anger and ready to forgive," what thus obstructs the path of mercy, and holds back the Father from his children when they sue for reconciliation?—One only reason is announced. "If he forgives them, the violated law will lose its authority, and so the safety of God's moral empire is endangered." There are *two* ways in which a law obtains and preserves authority among rational beings. One is by its own intrinsic *character*. The other by its *sanctions* addressed to fear or hope in the subjects' mind. But the authority secured by the former method is infinitely more stable and more powerful, than the latter can procure. The will of a thorough *tyrant* may never be disputed by his subjects, however unreasonable his requirements, because they are *afraid* to dispute it. But what sort of influence can such authority possess over the hearts, the understandings, the characters of men? Compare with it the kind of deference paid to the laws of a wise, equitable, beneficent prince, whose subjects *know* that *their* happiness is consulted in every prohibition and every command. Which of these is to be preferred?—The law of God is "holy, just, and good."—Is it holy? Then every pure mind must reverence it. Is it just? Then every righteous being will hold it sacred. Is it good? Then every creature of God who is convinced of this will delight to obey it. The authority of the divine commands is secured by their reasonableness, among all reasonable beings.—You must destroy their character before you can deprive them of the respect which belongs to them. But is anything like this done by the pardon of penitent sinners? Does the law of God lose its character when those who have broken it *return to their duty*, and are forgiven? We are ready to grant that "an *indiscriminate* pardon," or universal oblivion of *all sins* whether *repented of* or *not*, would injure the authority of the law, because it would be in fact a repeal of it, and indicate that the virtues it enjoins are not esteemed, nor the vices it prohibits abhorred. In other words, if God were to decree that sin should no longer bring suffering, but share alike with virtue in his favor, the authority of all moral precepts would be undermined, and the motives to a holy life taken away. But does God thus decree when he pardons the *penitent?* None but those who sincerely *lament* and *abandon* their sins *are* forgiven. Here is no *indiscriminate* mercy. A just discrimination is made, one which manifests the utmost regard for the law of holiness. No favor is shown to any who deny or resist its authority. The objects of divine clemency are not less under its control than if they had never sinned. They are bound to reverence and obey all its requirements, and are no further forgiven than they do so How is the authority of the law injured by all this? Does it impair the authority of a law to increase the number of those who will *obey* it? Are the holy intelligences who never sinned so ignorant of the character of God's law, and so insensible to its obligations that they will renounce their allegiance because God sees fit to spare from destruction the sinners who return to their duty and become faithful subjects? And is it necessary to teach the inhabitants of hell that God is just, by multiplying the sharers in their misery?—With *whom* then does this law cease to have authority when God forgives the offender on condition of his future obedience? The virtuous cannot *but* revere the law which they delight to obey. The wicked will be compelled to respect it, by their experience of the consequences of contumacy. Nothing of the strictness of divine requirements is relaxed by the mercy shewn to the penitent, for they are no further pardoned than they shall *comply* with those requirements. The eternal bond which unites vice and misery, happiness and virtue is still unbroken; for all the vice which exists shall be attended with suffering, and none shall ever be happy but as they are good.

The "safety of God's empire" can hardly be in peril while he remains on his throne.—We see not how it is endangered by his pardoning a reformed sinner. If all the sinners under any human government were "to cease to do evil and learn to do well," we should think that government very secure, although every prison door in the land were opened, to let out their regenerated inmates. We should fear no evil from such a company of true penitents. Is there more cause for apprehension where an omniscient ruler decrees a pardon to those whom he *knows* to be proper objects of mercy and of whose future good conduct he has assurances which satisfy him?

Let us consider the manner in which our author supposes the authority of the divine empire to be secured. An innocent being, "the object of God's supreme affection" is selected by the judge of all the earth, and on him is inflicted the punishment due for all the sins of the countless millions of mankind. With what justice? A just law allows *no* substitution. If a benevolent friend of a murderer were to present himself at the place of execution and offer to die instead of him, the law would not consent. "The soul that sinneth, it shall die." He who commits a sin is the *only* proper person to be punished for that sin.—To punish another and let him go is unjust. Further, a just law will inflict neither more nor less than is due. Christ did *not* endure as much as would have been endured by a world of sufferers. No being, capable of suffering, of whom we have any knowledge, could have sustained such accumulated wo. Besides, what are a few hours on the cross to eternal agony in hell? Again, no just law permits any interference in behalf of the offender while he is enduring a righteous sentence. But an angel from Heaven was sent unto Jesus, 'strengthening him.' It is worthy to be remarked also, that after a sentence has once been executed, no further demand is ever made on account of the offence punished. But the pious Christian does not cease to experience the consequences of his sins, notwithstanding his substitute has been punished for them. How is the authority of the divine law secured by all this? Is not that authority impaired when the *guilty* are released and the *innocent* punished; when a *less* penalty is inflicted for a *greater;* when the person punished receives such aid as renders his penalty lighter; when after that penalty has been exacted once, the demand is repeated a thousand times? We argue with our author on his own principles.

If the authority of a law depend upon the degree of respect entertained for the lawgiver and his enactments, we must confess the doctrine of atonement, as explained by our author, essentially weakens it to our mind.—Who, upon this supposition, appears most worthy of our homage,—the Father refusing inexorably to forgive his penitent children till they have made a *satisfaction* which he knows they *cannot* make, or Jesus yielding up his own spotless soul a sacrifice, that he might rescue these wretched creatures from death? The Father, 'pouring out his wrath' upon his guiltless Son, or Jesus, consenting to bear this unutterable agony, that he might save us from its endurance? To whom do our hearts

involuntarily incline? But the Bible does not make Christ, but God—his Father and our Father, the *source* of man's redemption, and the object of his highest gratitude—"we give thanks unto the Father of our Lord Jesus Christ," say the Apostles. The debt to the Son, is however, the greatest, if the doctrine of Mr Dwight be true. We certainly owe more to him who consented to bear our punishment himself, than to him whom no tears nor prayers, no repentance, nor humiliation, nothing which we could do or suffer less than our deserts, could induce to pity and forgive us. The Scriptures say of Christ's death, "in this was manifested the *love* of God."—The doctrine of Mr Dwight makes it a "manifestation of wrath." But he will answer, God shew his love to us in *providing* an atoning sacrifice. That is, God, being *angry* against us, shew his *love* for us, by pouring out his wrath upon his beloved Son, with whom he was *not* angry, but ever well pleased. We are at a loss to understand how love can express itself by such means. Had Jesus been our *enemy*, then God's inflicting on him so much suffering might prove his regard for *us*. But he was our friend and benefactor. Again, we are equally at a loss to know how the lawgiver honors himself or his laws, by first, suffering the penalty to be remitted in *kind* and *degree*, and secondly, undertaking to discharge it himself—bearing the penalty of his *own* law. Jesus does indeed, remove the obstacles in the way of our forgiveness, for the only obstacles there are, lie in the sinner's own heart. He who can change that, does all which is wanting toward our reconciliation to God. Make us *pure* and a holy God will no longer behold us with displeasure. *Cleanse* us from our sins, and God will blot them out. Jesus does indeed *satisfy* the violated law, by bringing back to their subjection such as had thrown off its yoke. By recovering sinners to their duty, he *honors* the precepts which enjoin that duty. By taking away the *sins* of the world, he procures their forgiveness. If evil dispositions are removed, the punishment of them is removed; and never *till* then, for even the smile of God could not make one happy whose heart was wicked. The penitent *is* pardoned already. We cannot but wish that our author had placed at the *head* of his list of *facts*, one which he seems almost to have forgotten. It is this, "God is a Father,"—as ready to forgive as was that parent in the parable, who, when his repentant child was yet a great way off, ran to meet and welcome him, too happy at his recovery to think of his past ingratitude. "God is a Father." "If ye, being evil, know how to give good gifts unto your children, *how much more* shall your Heavenly Father give good things to them that *ask* him?" And to the copious collection of Scripture phrases, which Mr Dwight so much relies upon, we will add another by which they must all be qualified, and to which they must all conform. "God who is *rich* in mercy, for the *great* love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ,—that *in the ages to come he might shew the exceeding riches of his grace*, in his *kindness* towards us through Jesus Christ." Perhaps too it may be well if we study a little more attentively such passages as the following. "Christ loved the church, and *gave himself for* it, that he might *sanctify and cleanse it*—that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it *should be holy* and without blemish." Ephes. v. 25. "And *you* that were sometimes alienated and enemies in your mind by wicked works, yet now hath he *reconciled* in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight; if ye continue in the faith," &c. Colos. i. 22.—"By the which will *we* are *sanctified* through the offering of the body of Jesus once for all; for by one offering he hath *perfected* forever them that are sanctified." Heb. x. 10. "Who his own self bear our sins in his own body on the tree, *that we being dead to sins should be alive to righteousness*. Pet. ii. 24. "Christ suffered for us, leaving us an example that we should follow his steps. *ibid*. There are two most important errors into which writers of the same opinions as are contained in the discourses before us, have universally fallen. One is, the confining their views of God to his *sovereignty*; regarding him exclusively in the character of a ruler; and judging of his purposes and government from the analogies of *human* government. Hence they have attributed to the Most High such things as are entirely at variance with his perfect goodness. It ought to be remembered, that it was when speaking of his *mercy*, God declared; "My thoughts are not as your thoughts, neither are my ways, your ways." There is no propriety in drawing comparisons between human administration and divine, which would tie up the latter by rules necessary *only* to the former. Pardon *must* be granted by *fallible human governors*, with restrictions that are wholly needless to the Supreme Ruler, and which he is *not* obliged to regard. These restrictions are only needful in the former case on account of the *imperfections* of human legislators were they like God, "discerners of the thoughts and intents of the heart," and incapable of erring in their awards, no evil would result from the freest exercise of the right of pardoning. They would then only remit punishment where it was not wanted, by reason of the change of character in the offender. Another error is, considering the death of Christ too much by itself—separating it from the rest of his mediatorial offices. He himself, declares, "to this end was I born, and for this cause came I into the world, *to bear witness unto the truth*. I am come a *light* into the world, that whosoever believeth on me should not abide in darkness." John. Our author and others affect to speak lightly of the instructions of Jesus, considered apart from the expiation they suppose him to have made, as if he had not far exceeded all the teachers who have ever been known, and promulgated truths of infinite value, which else had remained in darkness. We deeply regret this thoughtlessness, for we hope it is no worse. And for ourselves, we cannot consent to the position which lowers the teaching of Jesus to a level with pagan philosophy, under pretence of enhancing the importance of his death. Had we time and room, we should pursue yet further, our observations on the treatise of Mr Dwight. It was a part of our design to have reminded him of the concession not long ago made on the subject of the phraseology relative to Christ's death. Dr Woods scrupled not to own that it was highly figurative, and must not be construed too strictly, by the letter. A more literal construction it would be difficult to invent, than that which our author has adopted with this same language. We wish it might be settled by our brethren whether we *are* to use such a construction or not, for they are much at variance among themselves.

There is one other remark we must make in regard to our author's manner and spirit.—We think he shews a little too much of that temper which the man displayed who said, "if he thought Unitarianism was *true*, he would burn his Bible." Thus, when arguing against a certain theory, Mr Dwight says, "if he (Christ) endured overwhelming agonies and death, merely to excite sympathy, or any other emotion of tenderness, or to convince me that God was willing to pardon the penitent, I see at once he was under a delusion, and that he died for nothing; and though I may pity and regret his sufferings, *I cannot respect his good sense*." So the fortitude of Jesus in his last agony is frequently represented in a degrading light, upon the supposition of his not dying as a substitute. On one occasion we are asked, "do *lambs* reason?" in order to bring ridicule on the opinion that the Lamb of God died to furnish evidence of a resurrection. We do not relish such a style on such a subject. The death of Jesus is too sacred a theme for us to allude to it ever, without feelings of awe. Ridicule is not the test of truth, and we wish it had been spared on this occasion. In regard to the doctrine of atonement, we do not design to have it understood, that we advocate either of the theories which Mr Dwight has noticed. We have meant only to shew how we regard that which he has set forth in his publication.

CHRISTIAN REGISTER.

SATURDAY, JULY 22, 1826.

The First Annual Report of the Executive Committee of the American Unitarian Association, has just been published in the same form and style as the tracts of the Association. The pamphlet contains besides the Report of the Committee, an account of the Annual Meeting, the Treasurer's Report, some remarks on the character and advantages of Auxiliary Associations, and a Constitution for Auxiliaries. Annexed are the Constitution of the Association, the names of the officers for the present year, and lists of the depositories established and tracts published. It has been the object to bring within a few pages such information, concerning the design, progress, and prospects of the Association, the reasons for affording it aid, and the manner in which assistance can best be rendered, as shall produce not only a favorable disposition, but active co-operation. It is hoped that the friends of the Society will exert themselves in circulating this tract, and in employing the means there suggested for increasing the resources of the Association. We shall probably give some extracts in our next paper.

The question between us and "the Recorder and Telegraph" did *not* relate to the *truth* of the statements quoted from the Examiner.—It was simply this, Whether it be right in our orthodox brethren to represent Unitarians as a sect both powerful and rich in their resources, *when they were to be reproached for not aiding in foreign missions*; and to *deny* their own representation when their object was to allay those fears which the growth of Unitarianism had excited? We like not their policy, because it is a *crooked* one. The effect of it on the cause we advocate, has no tendency to create uneasiness.

A new edition of "Practical Hints to Young Females, by Mrs Taylor, of Ongar," has just appeared in this city. This is an unpretending little volume, but one of very considerable merit. It treats of the most important duties in a style of great simplicity and directness. One requisite in books of this kind, undoubtedly is, that the author should address the reader in a manner which shall secure a *personal* application. Mere essays on moral themes do scarcely any thing toward convincing us of our own immediate duties or defects, and persuading us to go at once to perform the one and remedy the other. We want to be spoken to as the very persons for whom the author is concerned.—And we shall be affected by what he says only so far as we perceive his concern to be real. These remarks indicate the character of Mrs Taylor's book. A few very important particulars are selected from among the duties of life, and urged upon the reader's notice with the earnestness of one who feels mainly solicitous to bring all whom she addresses to practice all which she recommends. The style is sprightly without levity, and serious without gloominess. There is much shrewdness and acquaintance with the wiles of sin and folly evidenced by the appropriateness of her precepts, rather than by ill-natured rebukes or sanctimonious observations. We cheerfully commend the book to our readers. And we would avail ourselves of this occasion to say a word of three other volumes intended for boys and young men, by Isaac Taylor, of Ongar, who is we presume nearly related to the lady above named. The books we refer to are "Advice to the Teens," "Self-Cultivation" and "Character essential to success in life." They comprise the most valuable instructions which a father can put into his son's hands. The author seems to have taken pains, as he passed along his own road, to note down the land-marks for the help of others. His books are full of wisdom. He writes too with paternal feeling, and you are sure that he would not tell you thus, if it were not so. Perhaps the style would be considered faulty, but yet is is forcible and often strikingly impressive. We cannot but cordially recommend these books as among the most useful of the kind which we have ever seen.

The annual examination of the Theological School at Cambridge was held on Wednesday, the 19th inst. It was thought the company assembled in the Chapel was larger than on any previous occasion of the kind. The gentlemen of the several classes gave ample proofs of biblical learning, ingenuity, and eloquence. There was a vein of piety also in every performance, and a proper zeal for the cause of truth and charity. It is understood that the Chapel in the new building erected for the use of the Theological Students at Cambridge, exclusively, will be dedicated on the Tuesday preceding the approaching Commencement.

The following was the order of performances.

JUNIOR CLASS.

1. On the insufficiency of natural religion.—*John L. Sibley.*
2. On the existence and present state of the Jews considered as an evidence of the truth and Divine origin of Christianity.—*Artemas B. Muzzey.*
3. On the present demands for an earnest ministry.—*William P. Lunt.*
4. On false and defective evidence of personal religion.—*Samuel K. Lothrop.*
5. On the peculiar characteristics of John's Gospel and the causes by which they were produced.—*Frederick H. Hedge.*
6. On the good and bad effects of the rivalry of the several sects of Christians.—*George Fisk.*
7. On the tendency and probable result of the missionary spirit of the present day.—*Frederick A. Farley.*
8. What circumstances in the condition of our Lord preclude the idea of imposture, in the account of his resurrection.—*Wendell B. Davis.*
9. Why may not the success of the first preachers of Christianity be accounted for from natural causes?—*Jonathan Cole.*
10. On our Saviour's purpose, or purposes, in forbidding certain miracles to be published.—*Benjamin Brigham.*
11. An explanation of Matt. xxiv. 29—31; "But immediately after the affliction of those days," &c.—*George P. Bradford.*

MIDDLE CLASS.

1. An explanation of Matt. v. 38—42; "Ye have heard," &c.—*William A. Whitwell.*
2. On true and false zeal in religion.*—*William H. White.*
3. On the opinions of those German Theologians, who have denied the reality of the miracles of Christ.—*Christopher T. Thayer.*
4. On the sentiments with which the reformation should be regarded, and the manner in which the reformers are to be imitated.—*Caleb Stetson.*
5. On the progress of the principles of toleration—*George W. Burnap.*
6. On regeneration.—*Daniel Austin.*

SENIOR CLASS.

1. On the tendency of the abuses of Christianity to produce infidelity.—*George W. Wells.*
2. On the remote and immediate causes of the reformation.—*Stephen Schuyler.*
3. On pulpit eloquence.—*George Ripley.*
4. On the qualifications of the pastoral office.—*George Leonard.*
5. On the proper motives for engaging in the Christian ministry.—*James A. Kendall.*
6. On the character of the early clergy of New England.—*Alonzo Hill.*
7. On scepticism and indifference in religon, and the means of removing them.—*Warren Burton.*

*This dissertation was not read on account of the indisposition of Mr White.

We have received a letter dated at Waltham, July 12th, and signed by a friend to religious freedom. The subjects to which it relates seem to us of a personal nature. The writer may attribute the arrangements of which he complains, to motives very foreign to the true. At any rate, the Unitarians are not as a body interested in them, nor are their principles accountable in the case. Similar charges have been brought against the establishment at Chelmsford, where the church is Episcopal.

We presume the following extracts from the Oration of Mr Quincy will be new to most of our distant subscribers, and interesting alike to every reader. There is an appropriateness, truth, and eloquence in the whole performance, which must recommend it to the intelligent and patriotic. We should bear in mind the extreme haste with which it was composed, amid the pressure too of most arduous duties of another kind, in order to appreciate fairly, its merits.

"When we speak of the glory of our fathers we mean not that vulgar renown, to be attained by physical strength, nor yet that higher fame to be acquired by intellectual power. Both often exist without lofty thought, or pure intent, or generous purpose. The glory which we celebrate was strictly of a moral and religious character; righteous as to its ends; just as to its means. The American Revolution had its origin, neither in ambition, nor avarice, nor envy, nor in any gross passion; but in the nature and relation of things, and in the thence resulting necessity of separation from the parent state. Its progress was limited by that necessity. During the struggle our fathers displayed great strength and great moderation of purpose. In difficult times they conducted with wisdom. In doubtful times, with firmness. In perilous, with courage. Under oppressive trials, erect. Amidst great temptations, unseduced. In the dark hour of danger, fearless. In the bright hour of prosperity, faithful. It was not the instant feeling and pressure of the arm of despotism that roused them to resist, but the principle, on which that arm was extended. They could have paid the stamp-tax, and the tea-tax, and the other impositions of the British government, had they been increased a thousand fold. But payment acknowledged the right; and they spurned the consequences of that acknowledgment. In spite of those acts, they could have lived and happily; and bought; and sold; and got gain; and been at ease.—But, they would have held those blessings on the tenure of dependence on a foreign and distant power; at the mercy of a king or his minions; or of councils, in which they had no voice, and where their interests could not be represented, and were little likely to be heard. They saw that their prosperity in such case would be precarious; their possessions uncertain; their ease, inglorious. But above all they realized that those burdens, though light to them, would, to the coming age,—to us, their posterity,—be heavy and probably, insupportable. Reasoning on the inevitable increase of interested imposition, upon those, who are without power and have none to help, they foresaw that, sooner or later, desperate struggles must come. They preferred to meet the trial in their own times, and to make the sacrifices in their own persons. They were willing themselves to endure the toil, and to incur the hazard, that we and our descendents—their posterity, might reap the harvest and enjoy the increase.

Generous men! exalted patriots! immortal statesmen! For this deep moral and social affection, for this elevated self-devotion, this noble purpose, this bold daring, the multiplying myriads of your posterity, as they thicken along the Atlantic coast from the St Croix to the Mississippi, as they spread backwards to the lakes; and from the lakes to the mountains, and from the mountains to the western waters, shall, on this day, annually, in all future time, as we, at this hour, come up to the temple of the Most High, with song and anthem, and thanksgiving, and choral symphony, and halleluia; to repeat your names, to look stedfastly on the brightness of your glory; to trace its spreading rays to the points from which they emanate; and to seek, in your character and conduct, a practical illustration of public duty, in every occurring, social exigence.

In the rapid view, I am compelled to take of the genius and character of our revolution, I shall chiefly fix my eye on this state, town, and vicinity. Let other states and cities celebrate with due honors the great men, whose lights cluster in their peculiar sky. Massachusetts has a constellation of her own, exceeded by none in brightness and yielding to none in power; surpassed by none in influence, during the first stages of the revolutionary struggle. In this state and in this metropolis were exhibited, among the earliest, those generous virtues and that noble daring, which electrified the continent.

If it be asked in what the peculiar glory of our fathers, in that day, consisted,—this is my answer. It consisted in perfectly performed duty; according to the measure of that perfection, which is attributable to things human. Now real glory, when strictly analyzed, and reduced to its constituent principle, with all tinsel and dross separated, will be found to consist, and to consist only,—in truth. The glory of contemplation, is truth to nature.—The glory of action, is truth to the relations, in which man is placed;—perfect fulfilment of all the obligations, which result from the condition of things, allotted to him by Providence.

* * * * * *

The spirit of our revolution is not to be sought in this, or that individual; nor in this, or that, order of men. It was the mighty energy of the whole mass. It was the momentous heaving of the troubled ocean, roused, indeed, by the coming tempest, but propelled onward by the lashing of its own waters, and by the awful, irresistible impulse of deep seated passion and power.

In this movement, those, who were foremost, were not always those of most influence; nor were the exciting causes always the most obtrusive to the eye. All were pressed forward by the spirit, inherent in the community, by force of public opinion and sense of duty, which never fell behind, but was often in advance of those, who were called leaders.

The event has shown that our fathers judged rightly in this movement; that their conception was just concerning their means and their duties; that they were equal to the crisis, in which Providence had placed them; that, daring to be free, their power was equal to their daring. They vindicated liberty for themselves. They transmitted it to us, their posterity. There is no truer glory, no higher fame, known, or to be acquired, among men.

How different would have been our lot, at this day, both as men and citizens, had the revolution failed of success, or had the great principle of liberty, on which it turned, been yielded! Instead of a people, free, enlightened, rejoicing in their strength, possessing a just consciousness of being the authors and arbiters of their own and their country's destinies, we should have been a multitude, without pride of independence, without sense of state, or national sovereignty; looking across the ocean for our rulers; watching the Atlantic sky, as the cloud of court locusts, tempted by our greenness, came, warping on the eastern breeze; waiting on the strand to catch the first glimpse of our descending master; some transatlantic chieftain; some royal favourite; some court sycophant; sent to govern a country, without knowing its interests; without sympathy in its prospects; resting, in another hemisphere, the hopes of his fame and fortune. Our judges coming from afar. Our merchants denied all commerce, except with the parent state. Our clergy sent us, like our clothes, ready made; and cut in the newest court fashion. None but conformists allowed to vote. None but churchmen eligible. Our civil rights subject to crown officers. Our religious, to a foreign hierarchy, cold, selfish, vindictive, distant, solicitous about glebes and tythes, but reckless, among us, of the spread of the light of learning, or the influence of the gospel.

How different also would have been the fate and aspect of the present age, had the American revolution never commenced, or had it failed! Under Providence, this revolution has been the chief, if not the sole cause of that impulse to the human mind, which, during the last half century, has changed the face of Europe and elevated the hope of man. The light of truth and reason, reflected across the Atlantic from the mighty mirror of American liberty, penetrated the cottages of peasants and the cabinets of kings. The multitude were propelled upon thrones. Kings have consequently been induced to soften the rigors of ancient servitude. In every part of Europe, the chains of subjects are lightened. Sovereigns daily realise, more and more, the necessity of admitting the people to a voice in their councils, and to a qualified weight, in state affairs. Under the influence of this condition of things, knowledge has been increased and diffused; the rights of man vindicated; a free intercourse of commerce, science, and arts, introduced on both sides of the Atlantic, unparalleled in human history; and giving promise of an advancement in freedom, morals, and refinement, exceeding the hope, or conception, of former times. Under these auspices, the patriotic theories and visions of Milton, Harrington, Algernon Sidney, and Locke, are beginning to be realized; the capacity of man to govern himself to be demonstrated; the great truth promulgated and carried home to the bosoms of all sovereigns, even the most arbitrary, that they, who would govern man long, must govern him justly, and treat him as a rational, accountable, and moral being; that they must respect his essential rights and even towards servitude itself, recognize the principles of a substantial freedom.

ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN REGISTER.

Christians and christian ministers, above all others, should be aware of the importance of those impressions, which they may chance to leave on the minds of observers by their unguarded manners and conversation. We are no advocates for stiffness, affected sanctity, and a demure, sad, forbidding look and voice. But people expect of religious professors a religous deportment on *all* occasions. And there is a *manner* befitting *particular* occasions, employments, and stations in society.—For example, we do not approve of a careless air, and trifling behaviour in some among a company who are avowedly assembled for a purpose of serious concern to all present. We should regard with astonishment and disgust similar appearances in an individual who was on the point of assuming a highly responsible office. It is right always to conform our deportment, even in the smallest particulars, to the proprieties of place, occasion, and employment. Let a christian *never* give cause of offence by an unchristian conversation, in the most unguarded moments.

The fault we allude to is one which may very easily be fallen into, and there are times when the unusual flow of animal spirits, or some other cause of more than ordinary excitement, may produce a *manner* which to one who has not sympathized in the occasion, will seem far more faulty than it really is. Surely so cheap a means of promoting a respect for religion, as uniform caution not to disgrace our profession of it, ought not to be neglected.

CLEMENT.

FOR THE CHRISTIAN REGISTER.

SEPULCHRAL MONUMENTS.

The remembrance of departed excellence is one of the strongest incentives to virtue. And in all ages and countries, men, however rude or cultivated, have had some means consecrated to this purpose. The simple tumulus of the savage, and the splendid mausoleum of the civilized man, have a common object; they are designed, and equally serve to perpetuate the memory of valor or virtue, of heroism or friendship. Probably so long as the world shall last, the earth will be covered with these monuments, which being more durable than the hands that placed them, will tell to successive generations the spots where sleep the mortal remains of the honored and loved.

Those monuments to the dead are preferable, which preserve in the most faithful and striking manner the character of the departed, and leave the most lasting and serious impression on the mind of the beholder. But in estimating the comparative excellence of the various kinds to be found in different countries, much regard must be had to the peculiar habits, manners, and constitutional character of the different people. These must here, as in every thing else that is human, be consulted; and in reference to these may be preferred the magnificent temple, the sculptured obelisk, or the plain and humble tomb stone. Some would rather gaze upon the grander pile which blazoned forth in full relief the exploits of the hero, his glory, and his triumphs; others upon the lowly slab which only tells a common obiit. For ourselves, nothing seems more solemn and impressive than the appearance of some of our county churchyards, where the mementos around speak of generations that have gone, and where many a simple stone proclaims in its modest inscription the virtue and excellence that rest beneath it! Where every breeze that sings through their lonely path, seems to whisper of an unknown world; and the stones as they appear of different ages from the recent to the more distant decease, seem to mark the steps to its confines?

National monuments erected to the memory of distinguished citizens, or to commemorate illustrious achievements, often produce good and permanent effects on the minds of the people. They declare that the patriots who rest beneath them, lent all their energies to the support and glory of their country, remained faithful to her in her most trying perils, and died with her welfare near to their hearts; they exhort the living to emulate the dead;—they add to the incentive of present honors, that of posthumous fame. But in general, the simple tomb-stone will more forcibly affect the serious and susceptible beholder with interest and with awe. We are too apt to carry our minds with our eyes, from the contemplation of the virtues which are recorded in such superb style upon monuments of the former class, to the exquisite taste and elegance of the structure; and in admiring the triumph of art which is displayed, forget that we gaze on the tomb of a mere motal like ourselves.—The simplicity of the "plain, unvarnished tale," however, which is told perhaps in wide, unpolished language upon the common-grave stone, speaks eloquently to the heart: we read the unadorned record of departed worth, and can hardly help receiving a useful lesson; we are reminded at a glance, that it is the grave at which we stand, "the house appointed for all the living," the habitation in which we must ourselves at some day abide, the last scene we must visit, ere the trump of judgment calls us to God!

Death, of all things is the last to be tricked out with the apparel of human grandeur and mortal magnificence. It is too awful, it is too affecting, it is too humiliating! The body which shrouds the immortal soul in life, and holds that spark of heaven's own kindling amid the dangers and pollutions of the world, should be decently interred. But let not the empty pageantry of earth be called to its funeral, and let art exert her skill upon other subjects than adorning the tenement of its ashes! Life is full of mockery, but death is real! It is the dark passage-way to a future world, and we should be ushered into and attended through it, by the warm and affectionate prayers, which long-tried and virtuous love and friendship will breathe to God, rather than by the idle and gaudy parade of human ostentation! *

CITY AFFAIRS.

On Monday afternoon the Common Council held a special meeting. A message was received from the Mayor, communicating a report in relation to the Funeral Honors to the departed patriots, John Adams and Thomas Jefferson. The following resolutions were passed:

1. *Resolved*, That it is due to the eminent patriotism and distinguished public services of the late John Adams and Thomas Jefferson, that their lives and characters should be commemorated in a Public Discourse.

2. *Resolved*, That it is the wish of the City Council, that this said Discourse should be delivered by the Hon. Daniel Webster; and the Mayor is hereby authorized and requested to invite that gentleman in the name and on behalf of the authorities of this city, to pronounce the same as early as his convenience will permit.

3. *Resolved*, That the Mayor, Aldermen, and Common Council, will unite with their fellow citizens in the solemn exercises of the day (to be appointed) and that the citizens be requested to close their several places of business, and Masters of vessels to display their colors at half-mast, during the movement of the Procession and the performance of the Exercises.

Ordered, That the Committee who reported these resolutions be a committee to make the necessary preparations for the reception of the audience in Faneuil Hall or such other place as the committee may designate, and to arrange the order of procession, with authority to make such other arrangements as they shall deem suitable and proper for the occasion.

The report was accepted, and the resolves and order passed unanimously in concurrence.

Mr Curtis submitted an Order respecting the discontinuance of Faneuil Hall as a market, which was referred to Committee on Faneuil Hall Market.

FOREIGN INTELLIGENCE.

Greece. Recent accounts from France state that liberal subscriptions were making for the relief of the Greeks. In Geneva, and some of the cantons of Switzerland 109,000 francs, ($104,000,) had been raised. Considerable amounts were subscribed every week in Paris, and other parts of France. The news from Greece itself is discouraging. There yet remain three or four fortresses in the hands of the Greeks, which may sustain a long siege. And should these be taken, the surviving population will be still unconquered. There is still some hope that a part of the garrison of Missolonghi had gained the mountains of the interior and joined Gourra. The Egyptian army was about attacking the island of Petala, near Acarnania, on which there is a great number of refugees. Ibrahim Pacha has repassed into the Morea, and threatened Napoli di Romania. This fortress is so well defended by nature and art, and so abundantly supplied with provisions, that without a treason impossible to be conceived of, no Turkish army would have the least probability or obtaining possession of it.

France. The religious riots, at Rouen, appear from late accounts to have subsided. That city, however, is well filled with troops from all quarters. By the arrival, at Marseilles, of a vessel from Egypt, forty young Turkish students have come to France to finish their education. They are under the care of an official personage of high rank.

Discontents have existed for some time among the officers of the French army. Within a short time 900 of them have resigned. The principal cause of these events is said to be the influence exerted by the clergy over the promotions. Almoners have for some years been appointed to each regiment, in no way under the controul of the war department, but solely under the direction of the King's Almoner. Hence all promotions depend, not upon the character which an oficer bears with his superiors, but upon the degree of religious zeal which he displays.—*Am.*

Prussia. The Berlin letters speak a of a change in the administration, which is becoming more liberal.

Austria. The Emperor of Austria is again alarmingly ill. His constitution is gradually wasting away. He has been greatly affected by a new act of resistance on the part of the Hungarian Diet. The people of Vienna are considerably agitated.

King of Portugal. Advices from Rio to the 30th May, and from Monte Video to the 1st of the same month, were received in Baltimore. Intelligence of the death of the King of Portugal had reached Rio by a Portuguese frigate, upon the receipt of which the Emperor Don Pedro had issued a proclamation, setting forth his intention to remain in Brazil. He also declared his daughter *Maria de Gloria* queen of Portugal, and that he had given to that country a liberal constitution. This constitution, it was said would be transmitted to Portugal in a few days. It was reported that the Emperor had written to his brother Don Miguel, proposing the union of the latter with his daughter.

There was no prospect of the termination of hostilities between Buenos Ayres and Brazil.

American.

Brazil and Portugal. The Baltimore American contains the speech of the Emperor Peter the First, of Brazil, on the opening of the National Assembly at Rio Janeiro on the 6th of May. It seems that this is the second meeting of the National Assembly under the constitution framed by the Emperor, after dissolving the Constituent Assembly, Nov. 12, 1823.

The Emperor congratulates the Assembly on the tranquillity and harmony prevailing in all the empire except the province Cisplatina. The national honor, he says, demands that this province should be sustained, for the integrity of the empire is sworn to. The independence of Brazil, he says, was recognized by his father, "Don John the sixth, of glorious memory," on the 15th of November last, and since, by Austria, England, Sweden and France, and before that time by the United States of America. He received on the 24th of April, the unexpected intelligence of the death of his father, the King of Portugal. In this unexpected and embarrassing situation, he had put aside all other considerations for the interest of Brazil. He had confirmed the regency for Portugal by his father, granted an amnesty, given a constitution, and abdicated and ceded all his rights belonging to the crown of Portugal, to his daughter the Princess Donna Maria La Gloria, now Donna Maria the second, Queen of Portugal, a child of seven years of age. He had made this abdication because at a future day his reserving the right to the crown might compromit the interest of Portugal, of which he is the perpetual defender.

Montevideo is besieged by less than one thousand Buenos Ayrean or Patriot cavalry, and garrisoned by between three and four thousand Imperialists. The mount which commands the city is garrisoned by about a thousand Imperialists.

Trade to Brazil. From a letter of some length, published in the Baltimore Gazette, it appears that the trade from the United States to Brazil suffers much from the want of a commercial treaty. Under the existing regulations in the Brazilian ports, imports from the United States are subject to higher duties than the same articles from English ports. The difference in favor of the English trade is about nine per cent. This subject, we have no doubt, will be taken into consideration by our government.

Vera Cruz. Vera Cruz papers to the 12th of June, and letters to the same date, inform that the city is almost deserted in consequence of the sickness, which has been for the last month very serious, and still continued. No other information of interest to Americans.

La Guayra. Letters from La Guayra to June 17, were received yesterday via St Thomas. They state that affairs remained quiet—that Gen. Paez was making exertions to strengthen himself, and that he had levied a tax of $50,000 per month on the cities of Caracas and La Guayra.

Calcutta. By late arrivals from Calcutta, information is received that the British had recommenced hostilities in the Burman Empire, with the determination to make peace only at the Capitol. Melloon was taken on the 19th January, and 30,000 rupees in money, together with a large magazine of grain, and military stores fell into the hands of the British;—90,000 lacs of specie were also obtained among the booty at Bharlapore.

DOMESTIC INTELLIGENCE.

New England Society. Few associations which have been formed among us, can present such strong claims to the patronage of the public as the New England Society, whose object is to promote manufactures and the mechanic arts. By their act of incorporation they can hold public exhibitions of the products of the arts, award and grant premiums for new and useful inventions, and establish public auction sales twice a year, of all articles of the growth and manufacture of the United States. The terms of subscription are $2 paid annually; or $25 for life subscribers. The following are the officers.

President.—His Excellency Levi Lincoln.

Vice Presidents.—Joseph Story, Nathan Appleton, Samuel Crocker, Jeremiah Mason, H. A. S. Dearborn, Bezaleel Taft, jr. Samuel Slater, John Mills, Aaron Tufts, S. V. S. Wilder.

Directors.—Patrick T. Jackson, Jonas B. Brown, Gerry Fairbanks, Daniel Treadwell, William Lawrence, Samuel Perkins, Francis C. Gray, Isaac Parker, John Doggett, Thomas Searle, William Shimmin, Benjamin T. Pickman, John R. Adan, John A. Lowell, John Pickering, James Shepherd, Joseph Strong, Seth Bemis, Paul Moody, Joseph G. Kendall, John Williams, Isaac Wendell, R. H. Gardiner, Samuel Smith, Edward Carrington, Daniel Abbot, Henry Shaw.

Treasurer.—Benjamin T. Pickman.

Schools in Salem. From a report of the School Committee, it appears that there are seventeen public schools, (fifteen of which are open through the year) and sixty-nine private schools. The number of pupils in the public schools, is 1227; and in the private schools, 1636. The amount paid annually by the town for the support of schools, is $8,592. The tuition fees paid to private teachers, are estimated at $18,836.

Declaration of Independence. It is stated that Mr Carroll, the only surviving signer of the Declaration of Independence, did not subscribe that document until twenty days after it had been promulgated, he having been absent on a secret mission to Canada at the time of its adoption. It is known, that some whose names appear in that important instrument, were not present in Congress on the 4th of July, 1776. But they were permitted to subscribe it afterwards, upon their coming into Congress and expressing their full approbation of it. This was true as it respects Mr Thornton of New Hampshire. It is also a fact, that the names of some who voted for the measure on that ever memorable day, do not appear to the document in the public office of Congress. This remark applies to the late Gov. McKean, of Delaware, and afterwards of Pennsylvania. The present document was prepared a few days after the 4th, for signatures, and Mr McKean happened then to be absent. We never could learn why the name of Mr Wisner of New York was omitted. He was in Congress on the 4th, as appears from their journal of that time, and yet his signature is not to the instrument.—*Boston Com. Gaz.*

Ship-building. The best vessels built in this part of the country, are by workmen at Medford, and on the South shore, including Duxbury, Kingston, Scituate, Marshfield, Hanover, and Pembroke. They are also faithfully built and of good materials at New Bedford, Fairhaven, Rochester, and vicinities. At Salem, also, and at various places on the Merrimack; ship-building is carried on to a great extent, and in a very workman-like manner. In several towns in Maine, this business is pursued with profit to the merchant and the mechanic, namely, Bath, Kennebunk, Saco, Portland, &c.—*Com. Gaz.*

Important Decision. An important case was decided, in the case of Martin *vs.* the Bank of the United States, at the last sessions of the Circuit Court of the United States, at Philadelphia. The statement of facts set forth, that the plaintiff was the owner of a number of notes of the Bank of the United States, amounting in the whole to 500 dollars, which his agent, after the publication of a notice by the Directors, that the Bank would not pay cut notes unless all the parts were produced, divided into halves at Cincinnati, Ohio, and forwarded in two parcels, by different mails, for Philadelphia, one of which parcels never arrived. The demand of the plaintiff was for the payment of the full amount of the notes. Judge Washington, in a very luminous judgment, decided for the plaintiff.—*Enq.*

Hail Storm. On Tuesday, the 4th inst. a cloud arose in Palermo, and burst on the earth in a violent torrent of hail in a space of about one or one and a half miles in length, and half a mile in breadth. By the violence of the wind the cloud was precipitately driven without hail, to the town of Montville, where it again burst in a torrent of hail in a vein of about two miles in length and one in breadth, destroying the windows of all the houses in its reach, and also mostly destroying the corn and other tender fruits, the hopes of the husbandman. Hail stones as large as bullets were plenty the next day at noon, although the shower was at 3 P. M. the day before and the weather uncommonly warm. Mr Seth Bryant, John Whaling, and others in this vicinity, are the greatest sufferers. *Belfast (Me.) Gaz.*

GENERAL SUMMARY.

Statue of Washington. The general impression is in favor of the site of the Old State-house as the proper place for the Statue of Washington.

Boston Commercial Gazette. We understand that Mr Knapp has relinquished the duties of editor of this paper, and will be succeeded in them by Alden Bradford, Esq.

Mr Webster. The City Council on Monday passed a resolution to request Mr Webster to deliver a discourse in Faneuil Hall, in honor of Mr Adams and Mr Jefferson, on a day hereafter to be appointed, and directing other measures for an appropriate observance of the day.

Nahant. Tradition says that on this Peninsula several quakers, with their families, resided during the time of the persecution against this sect, and kept a constant watch for the emissaries of tyranny; and were ready to take their boats for the islands in the bay, or for Cape Ann, in case of danger. The storm soon passed away, and probably some of them remained from choice, as old cellars and wells, existing beyond the reach of the history of the place, are to be found at Nahant.—*Palladium.*

Oration. John Sergeant, Esq. of Philadelphia, has accepted the appointment of the government of that city to deliver an oration on the 24th inst. in honor of the late deceased John Adams and Thomas Jefferson. The American Philosophical Society, at Philadelphia, has appointed Nicholas Biddle, Esq. to deliver a public discourse in commemoration of Mr Jefferson, who was for many years President of that Society.

Artificial Teeth. Mr Charles W. Peale, of Philadelphia, has, after much study and experience, brought the manufacture of Artificial Teeth to a high degree of perfection. He manufactures them of *Porcelain* of any shape, and tinge of color. By glazing and hardening them in the furnace, he renders them light and incorruptible. He moulds, models, and fits them to the gums without paining or incommoding the wearer, so that they answer all the purposes of natural teeth; his skill has been applied to many of our citizens, all of whom are highly pleased with the result. It is to be hoped that Mr P.'s improvement will be made use of by every person who, in this respect, may require the use of artificial means, to mend their articulation, or otherwise to promote their health and comfort.—*Enquirer.*

Saratoga. The number of visitors now at Saratoga Springs is computed at from 6 to 700, and the number is daily increasing.

Cure for the Yellow Fever. A Correspondent says, perhaps it is not generally known that an infallible cure for the yellow fever has recently been discovered at Havana. A respectable sea captain informs him that an Englishman, named Nicholas, has built within a few miles of Havanna, a spacious hospital for the reception of those who are afflicted with this distressing malady. As soon as the person is attacked, he is conveyed to the hospital, and put under the care of attending physicians (some of whom are Americans), who immediately apply ICE to all parts of the body, and continue the application until the fever is destroyed (which is generally in a few days) and the patient convalescent. *Free Press.*

Local History. It is gratifying to perceive that there is an increasing interest felt in every thing relating to our early history. Within a few years there has been a considerable number of town histories given to the public containing many interesting readings, and many important historical facts. In New Hampshire, histories of Portsmouth, Concord, Boscawen, Amherst, Andover, Bedford, Peterborough, and Epsom, have been published and we learn that the Annals of the town of Keene, by the Hon. Salma Hale, author of the prize History of the United States, is in the press and will soon be completed. There have been minute and interesting histories of several towns in Worcester county, published in the Worcester Magazine; and it is said, others are in preparation. A gentleman at Lynn, is engaged in preparing a history of that town. Gentlemen are also collecting materials for a history of Hingham, Dedham, and several other towns in the vicinity of Boston.

Boston News Letter.

Green Fruit. It may not be amiss to remind parents and all those who have the immediate oversight of children, that unripe fruit already begins to appear in our markets. It is probable that more children's lives are destroyed, in the summer, by the disease, than almost all others put together. Apples which are shaken from the trees by violent winds, or fall prematurely by decay, are immediately gathered, and brought to market; the display of them is too tempting to children to be withstood; and of course they are purchased, and eaten. Nothing is more pernicious, and yet nothing is more common, than to see children and young persons eating this kind of fruit. We should think that parents would lay a more strict injunction against this indulgence. They must, unless they make up their minds to risk their health and their lives. *N. Y. D. Adv.*

Valuable Discovery. One of the most simple and useful discoveries in agriculture, is to mix layers of green or new cut clover, with layers of straw in ricks or stacks; thus the strength of the clover is absorbed by the straw, which thus impregnated, both horses and cattle eat greedily, and the clover is dried and prevented from heating. The practice is particularly calculated for second crops of clover and grass.

President Jefferson. A letter from the University of Virginia states, that the disease of which Mr Jefferson died was diarrhœa, of long continuance;—that he was buried on the 5th instant, without any pomp or procession, in compliance with his dying request, in the cemetery of Monticello; and that he left a *Memoir of his Life*, which it is believed, will be put to press immediately, and numerous papers, that are intended for publication some years hence.

Mr H. Lee has announced in the National Intelligencer, that the day of Mr Jefferson's birth was the 2d of April, *Old Style*. *Nat. Gaz.*

The University of Virginia, the advent of the 4th of July, the happiness of his only and beloved child, were among the last worldly things that lingered on his lips. The following is an extract of a letter from a friend, who attended his death bed;

"He called in his family a day or two before he expired and conversed separately with each of them. He expressly desired that there should be no pomp or parade at his burial. As you may well suppose, the fall of so great a man has produced a deep impression on all around him. The professors and students of the University, the citizens of Charlottesville, the inhabitants of the adjacent country, strangers in the vicinity—all will repair to the Family Burial Ground to witness the interment at 5 o'clock this evening, (the 5th.) One among many affecting circumstances attending the closing scene of this great man has just reached me. Some time before his death, he presented to his daughter a small morocco case which he requested her to open immediately after his decease.—On opening the case is was discovered to contain an elegant and affectionate strain of poetry on the virtues of his dutiful and incomparable daughter."

Literary Prizes. The premiums for the Bowdoin Prize Dissertations for 1826, have been awarded by the Corporation of Harvard University, as follows;—first, Prizes of gold medals of $30, to John H. W. Page, of Gilmanton, N. H and Edward Warren, of Boston; second prizes, gold medals of $20, to Cornelius McLean, of Washington, D. C. and Casneau Palfrey, of Boston.

Canton. Certain missionaries who lately contrived to get a peep at Canton within the walls, describe the streets as very narrow,—"from *three to seven feet* wide only."

Accident. An unfortunate accident happened at Concord on Monday last. Mr Joshua W. Stiles, in attempting to ascend the new meeting-house, with part of a lightning rod in his hand, which he was about to attach to the building, was precipitated upon a pile of stones and timber, in consequence of the ladder being imperfectly secured, and was so severely bruised by the fall, that he died on Thursday, leaving a wife and two children in a destitute situation.—*Boston Daily Adv.*

Gymnasium. The committee authorized to act on this subject, have employed a suitable person to wait on the citizens, to obtain subscriptions for shares.—The committee believe that in May 1828, the city will adopt the school, and reimburse those who shall have paid for its establishment; or that some individual will do this, and conduct the school on his own account. In either case, the public benefit will be secured.

Remarkable effects of Lightning. On Tuesday last the house of Mr Haskell, of Livermore, (Me.) was struck and very much injured by lightning. The fluid entered the chimney, which it rent from top to bottom; and bursting out in several places, it scattered in every direction. There was no part of the house, that it did not enter, nor scarcely a piece of wood, which did not leave marks of the destructive element. A large hole was burnt out of the roof and in either side of the building; several windows were stove out, a clock considerably damaged, &c. Seven persons were in the house, all of whom were knocked down, though not seriously injured. But the most remarkable circumstance is yet to be told. Mrs Haskell was sitting in a chair about the middle of one of the rooms, rocking her infant, when the lightning entered. A part of the fluid, which was traced upon the floor, took the direction of her chair, shattered the rocker, passed up the post, entered the clothes of Mrs H. near her hip, passed down her leg into her shoe, which it stripped into flitters, and then escaped from the house. Mrs H. recovered probably in a few seconds (as did the others) finding herself and infant upon the floor. The face of her infant being black, she supposed it dead, but soon found that it was only covered with soot from the chimney, and was not injured. The leg of Mrs H. was a little burnt, and her feet so benumbed as to disable her from walking for some hours, but she is now perfectly well. This account is given from personal observation, by the writer, of the effects produced.

A timely incident. We are informed by the Recorder, that the clause of Mr Thomas J. Randolph's letter, which we published on Monday, referring to the kindness afforded to Mr Jefferson in his last moments, by the New York Committee, was elicited by the following circumstance. The Recorder received information that Mr Jefferson being then in declining health was perplexed and harassed by a number of inexorable creditors, whose demands, though severally small, Mr Jefferson was utterly unable to meet. The consciousness of this fact, and the increased importunities of these creditors, visibly wore upon the health and spirits of the sage. But no sooner did a knowledge of the fact reach the ears of the Recorder, than with his wonted kindness and alacrity, he had an interview with Mr McIntire, one of the contractors for the Jefferson Lottery, summoned the committee together, and remitted to Mr Jefferson the sum of 7500 dollars. This sum immediately relieved him from the pressing exigencies of the moment, satisfied those *patriots* who would have otherwise taken the pound of flesh, and smoothed the patriot's pathway to the grave. The remittance was a precious boon, in a trying moment; and we rejoice that it went from New York.—*Com. Adv.*

MARRIAGES.

In this city, Mr Jacob S. Whitney, to Miss Abigail Waters.

At Weymouth, Mr John F. Payson, of Boston, to Miss Deborah Bailey, of the former place.

At Waltham, Mr Bennett Treat, to Miss Mary Wellington; and Mr Charles Hastings, to Miss Matha Wellington.

In Marblehead, by the Rev. Mr Bartlett, Mr Alexander Green, of Salem, to Miss Annis Chapman, of Marblehead.

DEATHS.

In this city, Mr Joseph Powers, aged 73, he was at the battle of Bunker Hill, at the taking of Burgoyne, and many other battles of the Revolution.

Benjamin, eldest son of Benjamin Ticknor, aged 9 years.

In East Bridgewater, Major Seth Johnson, aged 67, formerly of Boston. He was engaged in hay-making, and having ascended a load, became oppressed with the extreme heat of the 12th inst. fainted, fell to the ground, and expired in a few minutes. He was a soldier of the Revolution, and a useful, enterprising citizen.

In West Barnstable, Mrs Mary, wife of the Rev. Enoch Pratt.

In Hampstead, Mr Oliver Putnam, late of Boston, aged 48.

In New York, on the 8th inst. Hon. Luther Martin, in the 82d year of his age.

In Rouen, France, suddenly, on the 27th of May, Mr Boardman, of the firm of Boardman & Pope, of Boston. He had been travelling in Europe, and was on his was to Havre, to embark for the United States.

In Carthagena, Charles Darod, a native of Concord Mass. aged 19.

AMERICAN UNITARIAN ASSOCIATION.

JUST Published, and may be obtained at the Depository, 81 Washington-street, The First Annual Report of the Executive Committee of the American Unitarian Association, and constitution for auxiliary associations, and some remarks are annexed, pp. 32, 12mo. 3t july 22

MR WHITAKER'S SERMON.

JUST Received, and for sale at 81 Washington-street—A Sermon on the Unity and Supremacy of God the Father, delivered in the Second Independent Church in Charleston, S. C. April 22, 1826, by Daniel K. Whitaker. 3t july 22.

MRS BARBAULD'S WORKS.

JUST Published, at 81 Washingtonstreet, the *first* and *third* vols. of Mrs Barbauld's Works. The *second* vol. will be published during the month of August. These volumes will form a complete edition of the works of this distinguished lady. Subscribers to the work will be furnished with their copies when the second volume is published. If any choose to receive the first and the third vols. now, they may be had by application to the proprietors, either at Cambridge, or at 81 Washington street. 3t july 15.

AN ANSWER

TO THE QUESTION, "Why do you attend a Unitarian Church," just published at 81 Washington street. 3t July 22.

FACTORY GIRL.

THIS useful and popular work may be had on reasonable terms for distribution, at 81 Washington street. 3t july 22.

SUNDAY SCHOOL HYMNS.

JUST Published, at 81 Washington street, Hymns for Sunday Schools. These are printed on one side of a demy sheet, and when pasted on stiff paper may be cut apart, and used by the scholars instead of books. The selection is made from a variety of authors, and it is believed will be found unexceptionable in point of sentiment. 3t july 22.

LITERARY GAZETTE.

THIS day published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette. Vol. iv. No. 7 and 8.

CONTENTS.

Reviews; The Merry Tales of the Three Wise men of Gotham.—Internal improvement in Pennsylvania, 1. Mr Ingersoll's Discourse; 2. Facts and arguments in favor of railways; 3. Address of the Harrisburg Convention; 4. Report of the Acting Committee for the promotion of Internal Improvement.—Brambleteye House, or Cavaliers and Roundheads.—Summary of the Practical Principles of Political Economy.

Miscellany; Thoughts on Milton.—Letter from an American in Europe.

Original Poetry; From the Spanish of Villagas.—Fragment.—The Village Church.—The Soldier's Bride.—Professor Williston's Tacitus.—Woodstock, or the Cavalier.—Phillips and Sewall's edition of Bayley on Bills.—The Lay of Gratitude.—The Traveller's Guide, or Pocket Gazeteer.—Percival's edition of Elegant Extracts.—Report of the Board of Managers of the Prison Discipline Society.—Ray's Lectures on Classical Literature

Intelligence; Sir Walter Scott.—Boston Athenæum.—Preparation of quills.—The Westminster Review.—Hindoo skulls.—Meridians.—Work in press. Fossil bones.—Australasia.—Itinerating libraries.—French colonies.—New Island —Agriculture in Russia —Voyage of discovery.—Quarterly list of new publications.—Yellow fever.—Suicides in England. —Silk manufacture.——New publications.

The proprietors of the New York Review and Athenæum Magazine and of the United States Literary Gazette offer to their subscribers the first number of the journal formed by the union of these works. As only six numbers of the present volume of the Literary Gazette have been printed, while the last volume of the New York Review is complete, the proprietors have found themselves under the necessity of publishing three monthly numbers under the title of the United States Literary Gazette. The subscribers to the New York Review, or others, can be supplied with these three numbers or any of the back numbers of the United States Literary Gazette, on application to the publishers at New York or Boston. On the first day of October next a new series of the work will be commenced, under the title of the United States Review and Literary Gazette.

The two journals, which are united in the present work, resembled each other nearly in their plan and objects. It has been thought by their several conductors, that this plan might be more successfully executed, and these objects more perfectly attained by their union. They had, perhaps, contracted something of a local character, in consequence of deriving the contributions to their pages principally from the neighborhood of the cities in which they were published, and in consequence, also, of the obstructions which they naturally presented to each other's circulation. This objection to their journals, the editors have always been anxious to remove, and they believe that they have succeeded in doing it by the present arrangement. At all events they are confident of their power to present their readers in future with a greater variety of matter. The main object of the editors has hitherto been to furnish a seasonable and complete view of the progress and state of our national literature. This purpose will not be essentially changed, although they will hereafter embrace within their scope more topics of general interest to the public, and offer occasionally an article upon some of the leading traits in the policy of our national government.

The arrangement of the articles in the new journal will not materially vary from that of its predecessors. A place will be allotted to Reviews of such new works as, from the nature of the subject, their own merit, or other causes, may seem to require to be considered at some length. The journal will also contain a department for Miscellany, and one for Original Poetry.—Among the Critical Notices the editors hope to be able to give a brief account of nearly all the works published in this country, which may be thought deserving of notice in a literary journal. No pains will be spared in the collection of literary and scientific intelligence; and a monthly catalogue will be given of all new works published in the United States. A Literary Advetiser, of eight pages, will be appended to each number, which subscribers will receive gratis.

The work will be published simultaneously at Boston and New York, on the first day of every month. Each number will contain 80 pages, octavo, making two volumes a year, of 480 pages each, exclusive of the Literary Advertiser. It will be printed with the same type, and on paper of the same quality with that of the late numbers of the Literary Gazette, and be sent to distant subscribers on the day of publication, by mail, or in any other way they may direct—it will be forwarded, also, to any part of the United States to new subscribers, on the receipt of one year's subscription, five dollars. All letters and communications relating to the editorial department of the journal must be directed free of postage, to James G. Carter, care of Harrison Gray, Boston, or to William C. Bryant, care of G. & C. Carvill, N. York. 3t july 22

BOOKS FOR CHILDREN.

THE following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.

Robert Fowle.

Lafayette, or Disinterested Benevolence.

George Freeman, the Farmer's Boy.

Joseph Ellis, the Berry Boy.

The following other valuable works, for Children and Youth may be obtained as above.

Wellbeloved's Daily Devotions.

Filial Affection, or the Clergyman's Grandaughter.

The Factory Girl.

Reciprocal Duties of Parents and Children by Mrs Taylor. April 15.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity, $1 per 100.

Dr Channing's Sermon, at the Ordination of Rev Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

Poetry.

SONNET.

————Creative art,
Whether the instrument of *words* she use,
Or pencil, pregnant with celestial hues,
Demands the service of a mind and heart,
Though sensitive, yet, in their weakest part,
Heroically fashioned—to infuse
Faith in the whispers of the lonely muse,
While the whole world seems adverse to desert.
And oh! when nature sinks, as oft she may
Through long-lived pressure of obscure distress,
Still to be strenuous for the bright reward
And in the soul admit of no decay,
Brook no continuance of weak-mindedness,
Great is the glory, for the strife is hard!

Wordsworth.

THE SWITZER'S WIFE.

By Mrs Hemans.

'Nor look nor tone revealeth aught
Save woman's quietness of thought;
And yet around her is a light
Of inward majesty and might.'

[Werner Stauffacher, one of the three confederates of the field of Grutli, had been alarmed by the envy with which the Austrian bailiff, Laodenberg, had noticed the appearance of wealth and comfort which distinguished his dwelling. It was not, however, until roused by the entreaties of his wife, a woman who seems to have been of an heroic spirit, that he was induced to deliberate with his friends upon the measures by which Switzerland was finally delivered.]

It was a time when children bound to meet
Their father's homeward step from field to hill,
And when the herd's returning bells are sweet
In the Swiss valleys, and the lakes grow still.
And the last note of that wild horn swells by,
Which haunts the Exile's heart with melody.

And lovely smiled full many an Alpine home,
Touch'd with the crimson of the dying hour,
Which lit its low roof by the torrent's foam,
And pierced its lattice thro' the vine-hung bower;
But one, the loveliest o'er the land that rose,
Then first look'd mournful in its green repose.

For Werner sat beneath the linden-tree,
That sent its lulling whispers thro' the door,
Ev'n as man sits whose heart alone would be
With some deep care, and thus can find no more
The accustom'd joy in all which Evening brings,
Gathering a household with his quiet wings.

His wife stood hush'd before him—sad, yet mild
In her beseeching mien; he mark'd it not—
The silvery laughter of his bright-hair'd child
Rang from the greensward round the shelter'd spot,
But seem'd unheard; until at last the boy
Rais'd from his heap'd up flowers a glance of joy,

And met his father's face; but then a change
Pass'd swiftly o'er the brow of infant glee,
And a quick sense of something dimly strange
Brought him from play to stand beside the knee
So often climb'd, and lift his loving eyes
That shone through clouds of sorrowful surprise.

Then the proud bosom of the strong man shook;
But tenderly his babe's fair mother laid
Her hand on his, and with a pleading look
Thro' tears half quivering, o'er him bent, and said,
'What grief, dear friend, hath made thy heart its prey,
That thou shouldst turn thee from our love away?

'It is too sad to see thee thus my friend!
Mark'st thou the wonder on thy boy's fair brow,
Missing the smile from thine?—Oh cheer thee! bend
To his soft arms, unseal thy thoughts e'en now!
Thou dost not kindly to withhold the share
Of tried affection in thy secret care.'

He looked up into that sweet earnest face,
But sternly, mournfully; not yet the band
Was loosen'd from his soul; its inmost place
Not yet unveil'd by Love's o'er mastering hand.
'Speak low!' he cried, and pointed where on high
The white Alps glitter'd through the solemn sky;

'We must speak low amidst our ancient hills
And their free torrents; for the days are come
When Tyranny lies couch'd by forest hills,
And meets the shepherd in his mountain home.
Go pour out the wine of our own grapes in fear,
Keep silence by the hearth!—its foes are near.

'The envy of the oppressor's eye hath been
Upon my hermitage; I sit to night
Under my household tree!—if' not serene,
Yet with the faces best belov'd in sight;
To-morrow eve may find me cham'd, and thee—
How can I bear the boy's young smiles to see?'

The bright blood left that youthful mother's cheek—
Back on the linden-stem she lean'd her form,
And her lip trembled, as it strove to speak,
Like a wild harp-string shaken by the storm.
'Twas but a moment, and the faintness pass'd,
And the free Alpine spirit woke at last.

And she, that ever through her home had moved
With the meek thoughtfulness and quiet smile
Of woman, calmly loving and beloved,
And timed in her happiness the while,
Stood brightly forth and stedfastly, that hour
Her clear glance kindling into sudden power.

Ay, pale she stood, but with an eye of light,
And took her fair child to her holy breast,
And lifted her soft voice, that gather'd might
As it found language;—'Are we thus oppress'd?
Then must we rise upon our mountain sod,
And man must arm, and call upon his God!

'I know what thou wouldst do;—and be it done;
Thy soul is darken'd with its fear for me—
Trust me to Heaven, my husband! this thy son,
The babe whom I have borne thee, must be free!
And the sweet memory of our pleasant hearth
May well give strength—if aught be strong on earth

'Thou hast been brooding o'er the silent dread
Of my desponding tears; now lift once more,
My Hunter of the Hills, thy stately head,
And let thine eagle-glance my joy restore!
I can bear all, but seeing *thee* subdued;—
Take to thee back thine own undaunted mood!

'Go forth beside the waters, and along
The chamois-paths, and through the forests go!
And tell, in burning words, thy tale of wrong,
To the brave hearts that midst the hamlets glow.
God shall be with thee, my beloved—away!
Bless but thy child, and leave me—I can pray.'

He sprang up like a warrior-youth awaking
To clarion sounds upon the ringing air;
He caught her to his breast, while proud tears, breaking
From his dark eyes, fell o'er her braided hair;
And 'Worthy art thou,' was his joyous cry,
'That man for thee should gird himself to die!

'My bride, my wife, the mother of my child!
Now shall thy name be armor to my heart;
And this our land, by chains no more defiled,
Be taught of thee to choose the better part!
I go—thy spirit on my words shall dwell,
Thy gentle voice shall stir the Alps—farewell!

And thus they parted—by the quiet lake,
In the clear star-light; he, the strength to rouse
Of the deep hills; she, thoughtful for his sake,
To rock her child beneath the whispering boughs,
Singing its blue, half-curtain'd eyes to sleep,
With a low hymn, amidst the stillness deep.

NARRATIVES.

DESCRIPTION OF SLAVE LAKE.

The situation of this lake is between the Slave river and McKenzie's, in the interior of the North West Territories, runs east and west, distant from Montreal about 3000 miles, in north lat. 60, and west lon. 110. The extent of this lake is 600 miles in circumference, the breadth may be about fifty. It takes its name, as is represented by the natives themselves, from a circumstance of a number of them being driven up part of the river into this lake. Winter continues here with such severity, from December until May, that the large rivers are frozen over until then. The snow is commonly from five to six feet deep during the winter. The air is so serene and clear, and the natives and fur traders so well defended against the cold, that the season is not unhealthy, although it renders it very unpleasant. The ice in the lake is generally seven feet thick, and the purest spirit congeals. The trees split, and make as it were the report of heavy artillery. The aurora borealis, is worthy of remark, which is often seen and diffuses a splendid and variegated light; it equals that of the moon betimes. In crossing and travelling over this lake the traders are often severely frozen, in the parts of the body that are most exposed. A winter never passes without some of the servants of the North West Company being frozen. The spring opens suddenly; in the summer the inhabitants are annoyed by swarms of musquetoes, which, in the evening and morning, are insupportable, and people are obliged almost to suffocate themselves with smoke. The means of defence in travelling, is a gauze veil, attached to the hat, and let fall over the face. The surrounding shores and the lands for a short distance from the borders of the lake, form but a dreary prospect. The forests produce many large trees, such as pine, white birch, poplar, aspin, elm and cedar, which last is made great use of in forming canoes. The plains that are a short distance back from the lake, are large and extensive, and frequented by large herds of buffalo; while the moose and rein-deer keep to the woods, that border on the lake. The beavers, which are in great numbers, build their huts on the small rivers and lakes, of which there are a great number, falling into and filling this lake. The animals whose fur and skin constitute the staple commodities, are as follows: beavers, foxes, otters, martins, muskrats, minks, fishers, lynx, wolves, ermines, deer, and buffalo. The only animal any way dangerous, is the grisly bear, which when encountered, if the hunter is not certain of his aim, seizes and tears him to pieces, and if hungry devours him. In this lake there are several kinds of fish; suckers, perch, pike, and white fish, which last are taken in nets; in the fall of the year, they spawn at the setting in of the hard frost; they crowd into shoal water, where as many as possible are taken, in order that a portion of them may be preserved by the frost. This is to provide against a scarcity in the winter, which sometimes occurs. During a short period of the spring and fall, great numbers of wild fowl frequent this place, such as swans, geese, and ducks, of all descriptions—great numbers are killed, and prove a gratifying food after the winter fare. The slaves, or esclaves as they are called, are of a moderate stature, well made and proportioned, and of great activity, and examples of deformity are scarcely ever known among them. Their eyes are black, keen, and penetrating; their countenances are open and agreeable. The females are well proportioned, and their features regular. Their dress is at once simple and commodious. The materials vary according to the season. Such is one tribe of the American Israelites.—*Family Visitor.*

DEVOTIONAL.

THE IDOLATRY OF WEALTH.

An Extract from Dr Chalmers' Discourses on the Application of Christianity to the Commercial Affairs of Life.

"Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical discernment, it may be seen, that it is almost wholly given over to idolatry. If a man look no higher than to his money for his enjoyments, then money is his god. It is the god of his dependence, and the god upon whom his heart is staid. Or if apart from other enjoyments, it by some magical power of his own has gotten the ascendency, then still it is followed after as the supreme good; and there is an actual supplanting of the living God. He is robbed of the gratitude that we owe him for our daily sustenance; for, instead of receiving it as if it came direct out of his hand, we receive it as if it came from the hand of a secondary agent, to whom we ascribe all the stability and independence of God. This wealth, in fact, obscures to us the character of God, as the real though unseen author of our various blessings; and as if by a material intervention, does it hide from the perception of nature, the hand which feeds, and clothes, and maintains us in life, and in all the comforts and necessaries of life. It just has the effect of thickening still more that impalpable veil which lies between God and the eye of the senses. We lose all discernment of him as the giver of our comforts; and coming, as they appear to do, from that wealth which our fancies have raised into a living personification, does this idol stand before us, not as a deputy, but as a substitute for that Being, with whom it is that we really have to do All this goes both to widen and to fortify that disruption which has taken place between God and the World. It adds the power of one great master idol to the seducing influence of all the lesser idolatries. When the liking and the confidence of men are towards money, there is no direct intercourse, either by one or the other of these affections towards God; and, in proportion as he sends forth his desires, and rests his security on the former, in that very proportion does he renounce God as his hope and God as his dependence.

"And to advert, for one moment, to the misery of this affection, as well as to its sinfulness. He over whom it reigns, feels a worthlessness in his present wealth, after it is gotten; and when to this we add the restlessness of a yet unsatiated appetite, lording it over all his convictions, and panting for more; when, to the dulness of his actual satisfaction in all the riches that he has, we add his still unquenched, and indeed, unquenchable desire for the riches that he has not; when we reflect that as in the pursuit of wealth he widens the circle of his operation, so he lengthens out the line of his open and hazardous exposure, and multiplies along the extent of it, those vulnerable points from which another and another dart of anxiety may enter into his heart; when he feels himself as if floating on an ocean of contingency, on which, perhaps, he is only borne up by the breath of a credit that is fictitious, and which, liable to burst every moment, may leave him to sink under the weight of his overladen speculation; when suspended on the doubtful result of his bold and uncertain adventure, he dreads the tidings of disaster in every arrival, and lives in a continual agony of feeling, kept up by the crowd and turmoil of his manifold distractions, and so overspreading the whole compass of his thoughts, as to leave not one narrow space for the thought of eternity;—will any beholder just look to the mind of this unhappy man, thus tost and bewildered, and thrown into a general unceasing frenzy, made out of many fears and many agitations, and not say, that the bird of the air which sends forth its unreflecting song, and lives on the fortuitous bounty of Providence, is not higher in the scale of enjoyment than he? And how much more, then, the quiet christian beside him; who, in possession of food and raiment, has that godliness with contentment which is great gain—who, with the peace of heaven in his heart and the glories of heaven in his eye, has found out the true philosophy of existence; has sought a portion where alone a portion can be found, and in bidding away from his mind the love of money, has bidden away all the cross, and all the carefulness along with it

VARIETIES.

It is not so much want of good, as excess of ill that leads man on to vice. I believe there are sparks enough in the soul to prompt a man to the moral life of virtue; but they are quenched by the putrid fogs of corruption. When we run into new crimes, how we school ourselves when the act is over? as if conscience had still so much justice left, as it would be upright in pronouncing sentence, even against itself. Ill actions run against the grain of the undefiled soul; and even while we are doing them, our hearts chide our hands and tongues, for transgressing. There are few, who are bad at the first, merely out of their love to vice. Who is it that is so inveterately ill, as to love vice because it is vice? Yet we find, there are some so good as to love goodness purely for goodness' sake. Nay, vice itself is never loved, but for the seeming good that it carries with it. And when we have performed any honorable action, how it cheers and lightens man! As if he had no true joy, but in such things, as, transcending the sense of the druggy flesh, tended to the blaze, and aspiring flame of virtue; nay then, as if she had despatched the intent of her creation, she rests full, in her own approvement, without the weak world's needy *under-propping*. Man has no such comfort, as to be conscious to himself of deeds of virtue. These set him almost in the throne of a deity, raise him to a stability; and take away from him those black fears, that would shew him still to be but frail man. It is the sick and diseased soul that drives us unto unlimited passions.

Feltham's Resolves.

The soul that takes delight in vice, is gained upon by custom; and practice makes her take a joy in that which, at first, she looked upon with terror. The first acts of sin, are for the most part trembling, fearful, and full of blushes. It is the *iteration* of evil that gives forehead to the foul offender. It is easy to know a beginning swearer; he cannot mouth it like the practised man; he oaths it as a cowardly fencer plays; he shrinks back, as if his heart suffered a kind of violence by his tongue, yet had rather take a step in vice, than be left behind for not being in the fashion. And though a man be plunged in wickedness, yet would he be glad to be thought good.—Which strongly argues the intentions of the soul to be good, though unable to ripen that seed which is in it. There is no man, but, in his soul, dislikes a new vice, before he acts it. And this distaste is so general, that even when custom has dulled the sense; yet the mind is ashamed to transmit itself to the tongue, as knowing, he who holds tenets against nature's principles, shall lose his honest name. Goodness is not quite so extinct in man, but that he still flashes out a glimmering light of morality. Though vice in some souls have got the start of her, yet she makes every man's tongue fight for vice's extirpation. He who maintains vice lawful shall have mankind his enemy. It is gain, not love to treason, that makes the man a traitor. I believe, if we examine nature, those things that have a pleasure in their performance, are bad, but by misuse; not simply so, in themselves. Eating, drinking, mirth, are ill, in the manner or the measure only;—not at all in the matter. Man's wisdom consists not, in the *not using*; but in the *well-using*, of what the world affords him. *How to use*, is the most weighty lesson of man; and in this we fail, for want of seconding the seeds which are in the soul; the thorns first choke them, and then they dwindle for the lack of watering. Two things I will strongly labor for; to remove annoyance, and to cherish the growth of budding virtue.—*Ib.*

HUMILITY.

No man ever lost the esteem of a wise man by stooping to an honest lowness when there was occasion for it. I have known a great duke to fetch in wood to his inferior's fire; and a general of nations descend to a footman's office in lifting up the boot of a coach; yet, neither thought it a degradation to their dignity. The text gives it to the publican's humility rather than to the pharisee's boasting. He may well be suspected to be defective within, that would draw respect to himself by unduly assuming it. What is that man the worse, who lets his inferior go before him?—The folly is in him who arrogates respect when it is not his due; but the prudence rests with him, who in the sereneness of his own worth does not seek for it. I am not troubled, if my dog out-runs me. The sun chides not the morning star, though it presumes to usher in day before him. While the proud man bustles in the storm, and begets himself enemies, the humble peaceably passes in the shade unenvied. The full sail over sets the vessel, which drawn in, may make the voyage prosperous. Humility prevents disturbance; it rocks debate asleep, and keeps men in continued peace. When the two goats met on a narrow bridge over a deep stream, was not that the wiser, which lay down for the other to pass over him, than that one which would rather hazard both their lives by contending? The former preserved himself from danger, and made the latter indebted to him for preservation. I will never think myself disparaged either by preserving peace or doing good. He is charitable, who for christian ends, can be content to part with his due; and he who would take my due from me, wrongs not me so much as himself. I have ever thought it indiscretion to vie it in continued strife. Prevailing is but victory in part. The pride of my opponent may still remain unconquered.—If I be subdued, besides my shame, I purchase his contempt to boot, when yielded out of prudence, I triumph over all, and bring him in to be mine. I had rather be accounted too humble, than be esteemed a little proud. The former tends to virtue and wisdom; the latter to dishonor and vice.—*Ib.*

HONESTY.

It is for the interest of every man to be honest. There may sometimes be temptations to be otherwise; but all cards cast up, we shall find it the greatest ease, the highest profit, the best pleasure, the greatest safety, and the noblest fame, to hold fast our integrity; which in all trials, will be our protection. And though in the march of human life, a man shall sometimes meet with examples of thriving vice, and opportunities to invite him, for a seeming advantage, to close with unhandsome practices; yet, every man ought so to improve his progress in what is just and right, as to be able to discern the fraud and feigned pleasure of evil deeds, and to choose and follow what is good and warrantable. If any man shall object, that the world has far more bad than good in it, so that the good man shall be sure to be overpowered by the wicked; the case is long since resolved by Antisthenes,—*That it is better with a few good men, to fight against an army of bad, than with swarms and shoals of bad men, to have a few good men for our enemies.*—And surely, this it was which raised up David to that bravery of spirit which made him declare, *That though an host were pitched against him, yet should not his heart be afraid.* He that is entirely and genuinely honest, is the figure and representation of the Deity, which will draw down a protection upon it against all the injuries of those who shall dare to abuse it. The rays of heaven do more perpendicularly strike upon the minds of such, whereby they have both assimilation to God, propensity to good, and defence against injury. Besides, honesty not only obliges men not to do wrong, but to make amends if wrong be done; and to refuse a benefit to oneself, if in the least, it be a detriment to another. Thus, if I find a treasure, and know not him that lost it, I owe my endeavour to search and find him out, that it may be again restored. It is truely said by St Augustine, *Quod invenisti et non reddidisti, rapuisti.* He steals the thing he finds, who labors not to restore it.

And although no man is allowed to swerve from what is honest, yet, some men are under greater obligation to be so, than others. Such are those who have tasted of higher dispensations, have been more deterred by judgments, more gained on by mercies, or are endowed with greater knowledge, whereby they understand better than others, how to act. There are also some who have more reason to be honest than others, as having found dealings from others, which, like fire brought nearer, warms their conscience more; and not only would be evidence and conviction against them, if they did wrong, but stirs them up to do right. And truly, I shall not blush to tell my reader, that, in the number of these, I look upon myself as concerned. Should I fail of being honest, when advantage should be in my hand, I should not only be upbraided but condemned by two special passages which happened to myself; which for their rarity may beget my pardon, if here I make them known. One was:

An unknown porter brought to me, at my lodging, a box sealed up, and on the outside directed to myself. I enquired from whom he had it? He told me, a gentleman who was a stranger to him, and whose name or residence he knew not, gave it him in the street, and gave him sixpence to deliver it safely; which now he had done, and having discharged his part, he could give me no further account. I opened the box, and the first thing I met with, was a note written in a hand I knew not, without any name subscribed, in these words:—

Mr Owen Feltham; *It was my hap, in some dealing with you, to wrong you of five pounds; which I do now repay double, humbly entreating you to forgive me that great wrong, and to pray the Lord to forgive me this, and the rest of my sins.*

And under this note folded in another paper in the same box, were ten twenty-shilling-pieces in gold, I cannot call to mind, that I was ever wronged of such a sum as five pounds, in any kind of dealing; nor to this hour, can I so much as guess at the person from whom the money came. But I believe, he sent it to disburden his conscience; and surely if I knew him, I should return him an esteem suitable to the merit of so pious an action. And since he would not let me know his name to value him as he deserved, I have presumed to recite the thing here, that others, from the sense of it, may learn to be honest; and himself, reap the benefit, that may happen by so good an example.

This perhaps might be from some one, who not only professed but practised piety, and the rules of honest living. And though I could not expect so much should be found, among those that pretend not so much to religion; yet, to shew, that even in looser callings, and as well now, as in our Saviour's time, some, reckoned among publicans and sinners, may go to heaven before the captious and the critical censorist (if we judge by exterior demeanor, according to the rule that is given us;) I shall beg leave to give my reader my second story, which is as follows:

Going with some gentlewomen to a play at Salisbury Court, I cast, as I thought, into the woman's box, who sat at the door to receive the pay, so many shillings as we were persons in number: so we passed on and sat out the play. Returning out the same way, the woman who held the box as we went in, was there again, as we went out. Neither I nor any of my company knew her, nor she us; but, as she had observed us going in, she addressed me saying, *Sir, do you remember what money you gave me when you went in?*—*Sure* (said I) *as I take it, I gave you twelve pence apiece for myself, and these of my company.*—*Ay, Sir,* replied she,) *that you did, and something more; for here is an eleven-shilling-piece of gold which you gave me instead of a shilling; and if you please to give me twelve pence for it, it is as much as I can demand.* Here the woman might have made, though a little, yet a secure prize, if she had been so minded. But, as many do probably conjecture, that Zacchеus, who made restitution, to the shame of the obdurate Jews, was a Gentile as well as a publican; so this, from one of a calling of disrepute and suspected, may not only instruct the more precise of garb, and form of honesty;—but shew us that, in any vocation, a man may take occasion to be just and faithful. And let no man wonder, if a person thus dealt with, and lessoned into his duty by the practice of others to him, joined to his other obligations to goodness, be hereby prevailed upon to a greater care of his own uprightness and integrity, than perhaps, without finding these, he might have been. I have not the vanity to say, that these passages have rendered me better; but I am not ashamed to confess, that I have sometimes remembered them with profit. Sure I am, they ought not to lose their influence, nor to pass unheeded. He who means to be a good limner, will be sure to draw after the most excellent copies, and guide every stroke of his pencil, by the better pattern that he lays before him; so, he who desires that the table of his life may be fair, will be careful to propose the best examples; and will never be content, till he equals or excells them.—*Ib.*

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